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1. *Jā 'id wa' waǧdi 'ala rab'ana al-'ām*  
*hādi manāzelhom 'ala-l-'ajn helwāt*
2. *tesma' zebih neǧūrahom tekel dammām*  
*nirānahom min kiṭr al-wukūd ḥajjāt*
3. *mislāfahom 'asren 'ala rab' rannām*  
*mā jilhak al-metleb salafhom elja fāt*
4. *kaṭ'ānahom jir'an elja ḥabb lezzām*  
*tabra lehen sird al-emhār aṣilāt*
5. *muthejzemin belka' miṭl 'azzām*  
*čam fāresen darrabūh w-al-ḥejl 'aǧlāt*
6. *mā jilbesūn illa kmāšen min aš-šām*  
*wa-nšālhen min 'amal dāūd zejnāt.*

1. O 'Id, alas! my heart follows our friends of last year;  
This is their camping place, lying deserted by the fountain.
2. It is as if one could hear the angry voice of their mor-  
tars, like to the sound of a great drum,  
As if one could see their fires fed with abundant fuel.
3. The journeys of their leading riders are burdensome  
for the companions of Rannām,  
No pursuer can overtake their advance guard if they  
have passed him.
4. Their herds graze even when death is pressing on,  
For behind them there are armed men on noble mares.
5. They are girt with sharp swords like the sword called  
'Azzām.

On how many riders have they inflicted defeat, even  
though their horses were the swiftest.

6. They are attired only in costumes of Damascus silk,  
And they enwrap themselves in armor, the rings of  
which are of the best Dāūd's handwork.

This poem was composed by a member of the Dahāmše clan; I record it as it was repeated to me by my companion Tāreš eben Melfi.

Verse 1. A troop of riders is passing across a broad empty desert and approaches a fountain, within the vicinity of which they had encamped a year previously with their kinsmen. Each kin had pitched its tents at a short distance from the others, had its pasture in the neighborhood, and met the others when the animals were taken out for water. The poet longs for his acquaintances. 2. In the opinion of the Bedouins the mortar is angry because coffee is beaten in it, and it emits sounds of anger and irritation, *zebih*.

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## MARRIAGE CUSTOMS

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3. Memories of your distant sweethearts will come to  
your mind; for them you will long.

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Her neck is like a gazelle's alarmed by a shot.

4. Her teeth glisten like Egyptian sugar,  
Sugar, the food of rulers, of sweet taste.
5. She is not of those who emit a disgusting odor,  
But an odor appreciated only by men of sense.
6. The fragrance of *hzêra* her tresses emit,  
Oh, may the eye be blinded that is incensed at this beauty!
7. When, O people, she comes nearer, her eyes enchant,  
And when she ascends from the valley, O people, she  
slays with her charms.

The poet was a member of the as-Sba'a tribe; the reciter, Blejhân eben Meşreb. The poet went out on a plundering expedition, *muhanşel*. On his return he was told that his kin were camping east of Salamja. On arriving there he saw from the tracks that the camp had been removed farther west. He therefore ascended a high hill and looked over the western horizon, hoping to see a few tents he knew, among them the tent of his sweetheart.

Verse 1. *Al-feriż mużim* signifies a few tents, which remain for a considerable length of time in the same place.

4. The cane sugar, which contains more of the glittering crystals than the best European sugar, is made in Egypt.
5. The Bedouins hate all strong odors, believing that some odors give rise to many diseases, or at least irritate old wounds; for this reason they stop the nostrils of sick persons. It is considered a matter of individual taste which odor is harmful and which helpful.
6. He who cannot tell an injurious odor from one that is beneficial looks with disfavor on the person or the object by which an odor is disseminated.
7. *Şe-ţanjaha* or *şîunaha* are the several charms of a beauty, in this case the girl's full hips.

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1. *Jâ mehsen al-wejlâd 'ankom řadû bi  
hal-hzûz alli wasî'en tenâjâh*
2. *kazzejt mirsâl w-lâ radd nowbi  
w-lâ ġâb li 'elmen şefijjen w-lâ ġâ*
3. *jâ rabb lâ tarzok ħařât al-ċedûbi  
alli jehumm al-'elem min dîn melfâh*
4. *m-âkel w-low ħařtû 'ala-ş-şetel ar-řowbi  
barbûr řejfen sâhenâten şwâjâ*

## WAR AND PEACE

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right hand he holds his staff or a rifle, to which he ties his kerchief for a flag, and points it in the direction of the threatening danger. *Ḥṣān* always means a stallion, *faras* a mare, *ḥejl* horses in general. The *ḥṣān* is, as a rule, more enduring than the mare. *Al-ḥṣān balad* means "the stallion became tired," implying that he stopped moving owing to oversweating or because he was so weakened by heat and thirst that he could not escape from the enemy hard in pursuit of him. *Zaban*, he protected, took his part. He that is threatened with death or is in fear of an avenger asks the protection of one more powerful, who will then shield and bring him to a place where he can live in peace, *zabaneh*.

*Jā 'ejāl dukkū-l-barūd  
lel-morrebi muḥḥ al-ḥadid  
lā budd min jowmen ja'ūd  
jafrok wadīden 'an wadid.*

My sons, pound the powder;  
For al-Morrebi we need steel,  
And the day is sure to come  
Which will take the lover  
from his sweetheart.

A Turkish officer, known to the Rwala only by the name of al-Morrebi, was in command of the regular troop who drove back the Bedouins whenever they tried to encamp in the settled territory. This happened in the seventies of the last century, when it was the policy of the Turkish Government to protect the *fellāḥin* from the Bedouins. The Rwala, who had lost many men, thirsted for revenge and as they could go neither to Syria nor to Irak they manufactured their powder themselves. *Muḥḥ al-ḥadid* is steel. They wished to shoot al-Morrebi with a steel bullet, thinking that an ordinary one of lead would not kill him.

*Narmi-l-'aṣa benḥūrhen laṭ-tejr  
w-en kankabb al-adnas wara'  
bemšenselāten ṣan'ahen bed-dejr  
berkab 'adlāt al-ḡena'.*

Before the throats [of the she-camels] we shall throw  
their supper to the birds of prey,  
Though the base one still lingers behind;  
With spears adorned with chains made at ad-Dejr  
[Driven] into the necks of mares fed from the new crop.

*Benḥūrhen* means the confusion of galloping camels and also their throats. Our riders are loath to retreat; they want

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